

THE
GUIDE TO HOLINESS.

JULY, 1852.

ORIGINAL.

TO PROFESSORS OF PERFECT LOVE.

BY PRESIDENT PECK.

BEWARE OF SCHISM.

DEAR BRETHREN:—This caution may startle you. You will say at once, “Schism in the body of Christ is a crime—a grievous offence against God and man, of which we would no more be guilty than of blasphemy. It separates *the hearts* of brethren. It stirs up jealousy, pride and strife, making enemies of friends.” It will therefore surprise you to see that you are thought to be in danger from a spirit that is, in every respect, so utterly foreign from that of *perfect love*! But, brethren, let us lie low, and humbly inquire at the foot of the cross. We may detect evil where we least suspect it, and we are not afraid to know the truth. We do not start back indignantly at the intimation that the arts of our Tempter may lead our poor weak human nature astray, and scornfully refuse to investigate. No. God forbid. All this belongs to the unsanctified heart. Your very profession implies that you are teachable as a child.

All evil, to be understood and avoided, must be traced to its source. The beginnings of a vice may be tolerated, and at length cordially entertained, by those who would shrink with horror from its developments. Let us, therefore, search for the origin of

schism in the church, and see whether we can discover any thing against which we have reason to guard.

And first, differences in doctrine may lead to division in feeling and in action. Indeed, it cannot have escaped the notice of even superficial observers, that those who have the same views of the great truths and minor details of the gospel, very naturally adhere to each other. Hence it is that brotherly love is easier between members of the same than of different denominations. Similarity of opinion, perhaps more than any thing else, groups men naturally together in separate church organization. Hence, when they begin to differ upon those points which harmonize them, they feel the tendency to separate. If issues are made, and controversy arises, the danger of alienation increases, until from this cause alone, all the dreaded evils of a torn and distracted church may arise.

Now, history shows that we are at all times liable to this, and that caution is always appropriate. But let us examine our special exposures from different views of the doctrine of holiness. I have observed with some concern an increasing disposition to derive or modify our opinions from the cast of our own minds. To some, the idea of any separate and special attention to the work of holiness is disagreeable, and hence the tendency to magnify all the evils which have been incidentally connected with such efforts. Indeed, the decided influence of this feeling of aversion, in producing the opinion that sanctification and regeneration are identical—that no Christian has need of being cleansed from impurities, cannot be doubted by a logical mind or a careful observer. This same reluctance to act may account also for the opinion that, though the work of sanctification is not completed in conversion, its progress and perfection are implied and secured in the converted state, without fixing the eye upon it—without hungering and thirsting after it—without praying, agonizing and believing for it—that with ordinary faithfulness the work will be gradually, but imperceptibly, accomplished, and that it is useless, nay, even vicious, to think of it, speak of it, labor for it distinctively.

On the other hand, an individual filled with the joy of perfect

love may feel a strong security against the power of sin. He sees nothing in his own heart that can permit affinity with the devil; and taking his principles from the cast of his own mind, he believes that there is a state of grace which is beyond the reach of contingency, and thus looks upon all acquisitions less than this as defective Christianity.

Now, the source of all these novelties in doctrine is evidently relying upon our own minds to teach us the truth — looking at certain facts, tendencies and preferences within — admiring them — supposing them to be general instead of simply special or individual, as they are, and announcing as general principles our own conceits. But the opinions of individuals formed from this variable standard are nearly as various as their numbers. Hence issue controversies and alienation of feeling, to the great injury of the church.

The Bible is the only standard of doctrine. No schism can be truly grounded in it. Let us cease from ourselves, and go to the fountain. In this way only can we see eye to eye, and save the church from hazardous speculations and experiments. Discoveries above holiness are just as dangerous and as inevitably false as discoveries below it. Innovations which force humanity from its frailties, its liabilities to error, and its exposure to sin, are as perilous to the souls of men as those which would reconcile the claims of God and the provisions of the gospel with wilful transgression, or voluntary remaining depravity. God's word gives not the slightest countenance to either, though a man's own feelings and opinions may.

Let no one say I cannot keep my belief. It seems so to me, and I cannot make it otherwise. Nay, but you have adopted an unauthorized standard of faith. Every one of us can, if we will, renounce this standard, and go to the living, unchangeable word. The Fathers may tell us much truth, but they may also tell us error. Creeds and standard authors may be true exponents of Bible doctrine, but only so far as they are, can they be relied upon to aid our investigations and teach us the way of full salvation. To my own mind, the views of the great Wesley are a clear, safe and full exhibition of the teachings of revelation upon the

great doctrine of holiness. But I do not—I dare not appeal to his writings as the authoritative teaching on this vital subject. I claim nothing more than that he was made by the grace of God a very transparent medium through which Divine light poured out from the Bible upon the world. It is only because he kept so closely to the Scriptures in his exposition of the doctrine, that so much safety, harmony and prosperity have resulted from strict adherence to his standard, and we have been involved in endless questions and imminent peril by stopping a particle below or passing a step beyond it. I say *his standard*—I mean nothing more nor less than *the Bible*. If we keep to this we may stop all our controversies, repudiate all improvements, and simply pray for, believe for, and experience that “holiness without which no man shall see the Lord,” and in our mission of love “spread Scriptural holiness over these lands.” If we speculate, argue, and array *man* against *man* we shall fail to experiment, and live this glorious blessing, and shall rend the body of Christ.

Again: a want of charity may lead to schism. Should brethren who cannot, or do not, see alike upon the great liberty of the gospel, indulge personal aversion to each other—should they unkindly question each other’s motives or sincerity, speak lightly of their professions, or dwell upon their frailties, nothing could be more certain than distraction and ultimate serious division in the Church of God. Should you, my brethren, who profess perfect love, conceive the impossibility of bringing up the great body of the church to the standard which you have reached in experience, and hence feel like giving them up, and begin practically to withdraw yourselves from them, you would inevitably bring upon yourselves the charge and the crime of schism. Any thing like the spirit, “Stand aside, I am more holy than thou” is unworthy of you—is a device of the devil to cut you off from the sympathies of the church in general, and destroy your usefulness. I do not deny that there may be society, even in the church, which you cannot fellowship. I know it is possible that conduct may be tolerated by feeble and unfaithful discipline, which it will be your imperative duty, in meekness, to reprove. I am aware that there is a very important sense in which distinctness from worldly pro-

fessors is indispensable to your retaining the blessing of perfect love; and I believe the extremes in the church are destined to recede farther and farther from each other. But surely you will not be known from the rest by any want of Christian charity, or by any thing like a spirit of *proscription*. This is certainly not in the grace you have professed. It is no part of it. It may be artfully made to supersede it, and you may thus become a victim to a most ruinous delusion.

True, you are to be distinct from worldly professors, but it will be by "denying yourself of all ungodliness and worldly lust, and living soberly, righteously and godly in this present evil world." You must be distinct even from justified Christians, but only by being more deeply humble; by greater simplicity and sweetness of spirit; by loving them more tenderly, and laboring for them and the world more indefatigably and successfully than would otherwise be possible. Thus not schism, but strong and indissoluble Christian union will be the result of increased attention to the doctrine of holiness.

Finally, after prayerful reflection and with the most tender regard for the dear brethren who have thought their circumstances justified it, I am clear that *any organization of the friends of holiness as a distinct work, is undesirable and highly dangerous*. It must lead to invidious distinctions which are by no means intended by the friends of the measure. It must place *distance*, more or less, between the members of such associations and their brethren, and lead to jealousies, heart-burnings and divisions. It must cut off from the sympathies of the masses, those whose special graces are intended by our Heavenly Father to be like leaven in the measures of meal — to permeate the entire church.

The example of Mr. Wesley furnishes no precedent for such a measure, for surely there is a wide difference between the moral and religious condition of the evangelical churches of the present day, with all their imperfections and downward tendencies, and the secular, worldly and corrupt establishment within which he formed his societies. Besides, he organized upon no *one idea*, however central and controlling. His special fellowship included distinctly and professedly the whole scheme of gospel morality

and piety, as every Christian fellowship should, all tending to be sure "to spread Scriptural holiness over these lands." Blessed be God, this very organization exists *for us*, in all its essential features, rendering, at least until its holy principles are generally repudiated, any other one unnecessary.

The Band societies are not a precedent, as they were authorized and responsible smaller classes for the promotion of the same general purposes as the larger ones.

Even special meetings for the promotion of holiness are not liable to the same objections, for they are open to all, and assert no disciplinary powers over those who attend them.

No, brethren, as the advocates of entire sanctification we have no new revelations for the world; no novel doctrines to advance; no startling discoveries in the means of grace. Our object is as old as the date of Redemption. Our prayer for ourselves is the same as that breathed by the devout Psalmist, "Create in me a clean heart, O God"—for others, identical with that of the apostle, "The very God of peace sanctify you wholly;" and of the adorable Saviour, "Sanctify them through thy truth,—thy word is truth." Our theory is as simple, as comprehensive, as powerful, and as true, as the apostolic announcement, "The blood of Jesus Christ cleanseth us from all sin." Here we have solid rock. Here let us stand against the powers of earth and hell. Don't let us add a thing—venture a single speculation, or attempt a single improvement; but band all our energies, and exert all the power of our faith to get the blood applied to our own hearts and the hearts of others. Nothing more than this, and, in the name of God, nothing less.

So shall not "our good be evil spoken of," and the doctrine of evangelical holiness preached, experienced, extended, shall prove in the future as, in its purity, it has in the past, *the highest conservative power of the church.*

THE love of God is in proportion to our need.—*H. W. Beecher.*

ORIGINAL.

THE GOVERNMENT OF THE TONGUE.

"If any man offend not in word, the same is a perfect man, and able also to bridle the whole body."

This is truly a wonderful declaration — a standing truth, brought out and laid before the eyes of all generations, by the dictation of God ; — whoever can govern the language of the tongue, the readiest expression of the heart, is able also to govern the whole body. If we have moral power enough to order our speech aright, it pre-supposes that we have enough to govern the whole behavior ; for if there is a lack of this moral power, our words are certain on some occasion to betray that lack. The testimony of our own consciousness in this matter furnishes us with evidence of this truth. We feel within ourselves that when we are so self-possessed, so governed by holy impulses that we speak nothing to the wounding of our own consciences, it is then that we are in possession of power by which we can govern all our natural tendencies, so that their operations shall be true to their Creator—shall be pure.

And when we are aware of imperfection in our conduct in any respect, and are suffering under self-reproach, our attention is at once called to the words of our mouths, where we look for the first breach of perfectness, and where we are sure to find it.

We may not have spoken words wrong in themselves, nor words upon the very subject in which the rest of our behavior is faulty ; but our words have been faulty somewhere ; or we have spoken too much, or too strongly on some occasions ; so that we have lost a degree of that deliberation, that self-government which is necessary to govern the whole demeanor aright. And it is not unphilosophical that the tongue should be the first transgressor among the members of the body, and that if there is power enough to govern that, there is sure to be power to govern the whole body ; for that member considers itself to be the first agent of the mind, and is the readiest to act when the mind is under any stimulus, and therefore gives the first *voluntary* expression and encourage-

ment to its movements. It is the last, too, to desist when the consciousness whispers, "enough is said" — "spoken strongly enough."

And then again, the words of the lips have an astonishing power of re-action upon the internal feelings. When the slightest emotion gets the encouragement of words, it increases fast in its strength, and becomes bold in its demands.

We not only learn this by experience, but we are taught it by the words of our Saviour: "Not that which goeth into the mouth defileth a man;" (that is, to eat with unwashed hands does not defile a man's morals, as the Jews contended it did,) "but that which cometh out of the mouth, this defileth a man. Those things that proceed out of the mouth, come forth from the heart; and they defile the man."

It seems that the feelings are so dependent upon the encouragement of words for their perpetuity, as to make it amount to almost a certainty that they would lose their power were they voluntarily denied the encouragement of this most natural language of the soul.

If a man is perfect, — if he is not defective in any of his conduct when he is able to govern his tongue, we must infer from it that any feeling lives or dies according to the indulgence or denial of it, by that power which brings thoughts into language.

But, says some one, "Well may we expect to be perfect when we get so as to speak right words always, and just enough of them; for no one ever yet governed the tongue, and no one can govern it." It is a good thing for us to remember that God can do by us and for us, what we cannot do for ourselves alone, or by the help of angels. If God is ready to help us keep his own commands; if he will enable us to return blessing for cursing; if he will enable us to speak evil of no one; to be pitiful, to be courteous; if he will enable us always to let our conversation be seasoned with the salt of grace, so that we shall always be ministering blessings to those that hear us, then what lack we of power to govern the tongue? The tongue cannot always speak with the highest knowledge, or the clearest wisdom, as long as no human mind is prepared to dictate to it such words. And it may not be

able to speak to-day, so wisely as it will be ready to speak to-morrow. Yet this does not argue against its being governed so far as it does go.

I know it is a great thing to always speak with gentleness when surrounded with provocations to the contrary ; withholding strong and pointed language except when it is actually needed.

It is a great thing to be able always to speak with charity of others ; saying of them just that, and only that which we would be willing that they should say of us, were we in their circumstances. Truly, to be able to do this always, under the quickest impulse and under the strongest impulses, is a great thing for us creatures of long perverted tendencies and habits ; and yet we must do it, if we do unto others as we would that they should do unto us.

It is a great thing to have the lips free from all manner of complaining about things and circumstances, as well as free from it about persons. There is a habit which we are liable to fall into of expressing our dissatisfaction of incidental matters, where we do not expect any advantage from so doing, and where we do not blame any direct agency in the matter. We do not have the perfect government of the tongue unless we are saved from this habit ; for it not only does no good, but tends to disquiet our own minds and the minds of others.

It is a great thing when sharing in the familiarity and pleantry of domestic life to speak always with discretion. We need not be monotonous in our conversation ; we need not exclude vivacity, but we must exclude what is senseless and hurtful if we would make the right use of the power of speech.

It is a great thing whenever we attempt to exhibit any case, to always let it be seen in its upright position ; to give neither more nor less color than belongs to any particular part ; to use all the knowledge which we have of it in exhibiting the one truthful bearing of it. To be in the habit of right-speaking in all these respects is more than great ; it is greatly good. And to be always ready to stop speaking just when the heart admonishes the tongue that it has brought out enough of her treasures for one time, this, too, is very good. Power is then reserved for the government of

the entire body. It is then that the internal balances the external; and the equilibrium of the whole being is preserved.

But there is one question which remains to be asked; and that is, "Can the heart be right when the tongue is not perfectly governed? Is there ever any medium between the heart and the tongue which turns aside what proceeds from the heart, so that the words of the lips sound differently from the beatings of the heart?" I think there is; and that medium is the force of habit. It seems that those habits which have been confirmed by some process of time, require some process of time also in their breaking up. And what we have long accustomed ourselves to, we are not apt to discover the improprieties of at once, unless it be something which is an acknowledged evil, and which we often hear condemned. And as the government of the tongue is a voluntary business, we must see what to do in regulating our use of it before it can be done by us. We may purpose good, and good only; we may love good, and good only; we may have righteous feelings, and righteous ones only, and yet not have got so far as to perceive and correct all hurtful habits in speaking. But this state of things cannot long exist. Either the re-action of indiscreet speaking soon hurts the heart, or the sharp sight of a pure and discriminating conscience detects the faults in speaking and they are corrected as fast as habits can be broken according to the nature of their respective cases. If the heart holds to its integrity this will be done. One or the other must soon prevail. Wrong habits, little ones though they seem to be, will operate so as to get the heart out of its right motion, or the pure heart will correct these wrong habits. O! if we could have begun a life of holiness with perfectly correct habits, how great would have been our advantages wherein we now suffer disadvantages.

But we have a great work to do. We are called upon to perfect the outward movements of our nature while God perfects the inward. This work requires of us great perseverance. It may sometimes seem to us that we make but little advancement in regulating our habits; and especially in gaining power by which to govern the tongue, that ready speaker, and the voice that goes with it. But should we faint in our purpose to be right in all our

ways though we sometimes see that which we deplore in ourselves, and fear that we have lost some ground in the estate of holy habits which we once possessed? Should we sluggishly allow ourselves to fall, because we have stepped on some slippery places where our feet have now and then began to slip? God forbid. Let us be taught for the better by past experience and not for the worse. Our watchwords must yet be — “blameless” — “entire” — “unrebukable” — “unreprovable.” We shall soon stand on Mount Zion, if we ever stand there. We shall soon have given all the holy example to this world that we shall ever give to it.

A STUDENT.

March, 1852.

ORIGINAL.

IMPERFECT FAITH THE OCCASION OF SPIRITUAL WEAKNESS.

Faith is confidence in God. It is trusting in Christ for grace to help in every time of need. But is this an intelligent reliance? Is there such ground for confident expectations of help from God, that none need fail through weakness? “I am God Almighty.” Surely, then, he is *able* to succor and strengthen his people. But is he as willing as he is able? “Because he hath set his love upon me, therefore will I deliver him. I will set him on high because he hath known my name.” “My grace,” says Christ, “is sufficient for thee, for my strength is made perfect in weakness.” Are not the interposition of God and the grace of Christ thus explicitly promised? — enough to justify our reliance? Can the most distrusting timidity ask for more? Can it have more certain and animating ground of assurance to rest upon? Confiding in these, Paul says, “Most gladly, therefore, will I rather glory in my infirmities, that the power of Christ may rest upon me,” for “when I am weak, then am I strong.”

Faith seals these promises to the heart as true, so that we may boldly say, "The Lord is my helper." By faith, the promises of God become to the believer like strong towers. They stand around him as the mountains round about Jerusalem, and all may be strong here. The feeblest and most timid disciple may, by faith, lay his hand on the Almighty arm, with the certainty that Christ's strength will be made perfect in his weakness.

Whence is it, then, that there are so many weaklings in the church? Why is the church so much like the world, rather than the world made to become what the church was designed to be? Why are the elect of God so few and faint—so almost hemmed in and overborne by the hosts of the enemy, when, if those few were to stand every man in his place round about the camp, and casting away their party shibboleths, would blow their trumpets, break their pitchers, and hold up their lamps, and cry—"The sword of the Lord and of Gideon," the Lord would soon set every man's sword against his fellow, even throughout all the host.

Why does spiritual life, in so many, struggle in the maintenance of a mere existence, rather than by the plenitude of Christ's power come forth in expansive Christian benevolence, in a matured Christian conduct and character? Why, so like an infant, do we stumble at every obstacle, and fall at nearly every strong temptation? It is because we are so much like those among whom Jesus could not do many mighty works, because of their unbelief. Unbelief? Ah! it is the prolific seed, sin, whence spring up in the Christian almost all his innumerable other sins, to annoy and to weaken. If he had the faith which is as "a grain of mustard seed," he might say to them, "Be ye plucked up," and they would obey. No sinful habit can long stand before the action of a living, increasing faith. Worldly professors must see to it, that their faith does not grow, if they would continue in sinful indulgence. If they would stifle their conscience, they must stint their faith. If they would live in undisturbed conformity to the world, they must refrain from seeking the grace of Christ. For this is our victory that overcometh the world, even our faith.

When Israel wandered, weary and faint, forty years up and down in the wilderness, it was for want of more faith in God.

When they trusted in the Lord, he made a path for them through the sea. He put a dark cloud between them and their enemies, and went before them in a pillar of fire. Surely shall a man say, in the Lord have I righteousness and strength.

“By faith Moses forsook Egypt, not fearing the wrath of the king, for he endured as seeing him who is invisible. Through faith, the saints of old subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens.” And what men have done by faith, men can now do by faith; they can do all that men *ought* to do. By a perfect faith, a man will be prepared for every emergency — for aggression or defence, to withstand an onset or to pursue an enemy. He will be clad in the whole armor of God. And although he may be unlearned in all, save the knowledge of Christ, yet he shall so teach and vanquish others, that they may well marvel, saying, — “How knoweth this man letters, having never learned?” He lives by faith in the Son of God. His convictions are strong, because the Spirit has wrought them deeply in his soul. His hopes are bright, for they are animated by the clear visions of heaven which faith has given him. He is strong in his power of endurance for righteousness sake. Skepticism, with her varying and seductive forms, can make no advances against a man thus leaning upon the Almighty. Its triumphs are won on the field of a weaker faith, from men of slower heart to believe. To fallacies he opposes facts — to arguments a holy life. He knows in whom he has believed. His faith is both evidence and substance. He not only reads that the Bible is true, but he feels it. He has hid the word in his heart, and it has kept him from sinning against God. He has not only heard of the medicine, but he has taken it, and he feels the glow of returning health and strength. He begins to mount up on wings as eagles, to run and not be weary, to walk and not faint. While here in the body, even faith has become sight, hope almost fruition, and perfected love has cast out fear. His life has become the living embodiment of the moral power of

the gospel. He will go on from conquering to conquer, until with his latest step on earth, he will plant his foot on the neck of his last foe, and a victor shall then ascend up into heaven, and receive his crown of glory.

E. A. L.

ORIGINAL.

LETTERS ILLUSTRATIVE OF CHRISTIAN EXPERIENCE.

X.

To E. T———:

The subject to which you refer, is one of much interest and importance; and perhaps it is not easy to give a satisfactory answer. It is a question which has exercised the ingenuity of Sir James McIntosh, President Edwards, and many others. I will give you my opinion, however, which agrees essentially with that laid down by Pres. Edwards, in his Treatise on the Nature of True Virtue.

You ask me, what writers mean when they speak of the Laws of Love, and what those laws are?

When experimental writers speak of the laws of love, they imply and mean, in the first place, that love, when implanted in the soul, is a living principle, something which has life in itself. If love in holy men has life in itself, just as holy love does in the Divine mind, then it must have a mode, form, or law of life. For life, or a true living principle, without some mode or form of life, in accordance with which it developes itself, would be an impossibility.

Then the next question is, what are those forms or laws, in accordance with which the developement of holy love takes place?

First. — Love, in its basis or elementary form, is the desire of the happiness of others. Its first law, therefore, (a law which is involved in its own nature,) is, that it desires the happiness of all beings, in every degree of existence, which are capable of happiness. Love (we mean, of course, pure or holy love,) may exist

latent in the mind ; but it can never be brought to developement, and exist in exercise, except in connection with the presence of some object, which is capable of being loved. And when such object is present, it cannot help loving it in the sense of desiring its happiness. Such is the fundamental law of love, — a law which is so essential to it, that it may be described as a part of its own nature.

Second. — A second law of love is, that it will flow out to beings who are capable of being loved, other things being equal, *in a degree proportioned to that capability* ; — in other words, in a degree proportioned to the amount or extent of their physical existence. We naturally feel, for instance, more benevolent sympathy with a man or angel, than we do with a worm or an insect, because the former have greater expansion or extent of being ; and therefore being susceptible of higher degrees of suffering or enjoyment, they are the natural and appropriate objects of higher degrees of love. This law is as strict and invariable as the first ; and is a part of love's nature.

Third. — A third law of love is, that, other things being equal, it will flow out to beings who are capable of being loved, in a degree proportioned to the degree of their moral excellence ; in other words, in a degree proportioned to the developements of love, of which they themselves are the subjects. If by our nature we desire the good or happiness of a being, we naturally and necessarily love such a being the more, if we perceive it to be a source of good and happiness to others, which is the case with all morally good or holy beings.

Fourth. — From the combined action of the two last mentioned laws, it will follow, that God is the object of the supreme or highest love. God is at the same time the infinity of natural existence, and the infinity of moral perfection ; so that realizing in himself those attributes of existence and character, which attract the highest degrees of love, he of right ought to be loved, and in point of fact will be loved, by all holy beings, “ with all their soul, and mind, and strength.”

Fifth. — Love, when existing in perfect purity, will by its own living power dispense itself to beings inferior to God, in accordance

with the preceding complex law, — namely, flowing out to each one in its appropriate place, in a degree corresponding with the extent or greatness of its being, combined with its moral excellence. So that the holy soul, under the influence of this law, naturally loves God in God's degree; loves angels in the angelic degree; and loves men in the human degree.

Sixth. — And these more general laws of love are modified by another. That is to say, we are to take into view not only being and character, but *relative situation*. Holy love, other things being equal, will, by its own law of action, love most those beings who are brought into the *nearest relations with it*. The same being is a more appropriate object of some degrees and forms of love, in some situations, than he would be in others. And therefore it is natural to suppose that he will be loved more in such situations. Accordingly a man, whose heart is the subject of holy love, will love a parent or child, a brother or sister, and other members of his family, more than others; because, in consequence of their situation and the relations they sustain, they are the appropriate objects of such higher love. It is impossible, in the nature of things, that the same amount of love should be practically bestowed upon others, who sustain less intimate relations.

And I would add a remark further in connection with what has been said. Holy love, being a living and permanent principle, is not brought into exercise as a matter of mere prudential calculation, or as a result of an effort of the will. Requiring only its appropriate object, it acts naturally; and of course without labor or effort of any kind; turning instinctively from what is evil; harmonizing with what is good; moving always in its appropriate sphere, under the regulation of its divine relationships; and as steadily and easily as the planets move in their courses, and as descending rivers flow to the ocean.

Such seem to me to be the outlines of an answer to your questions. I am glad to find, that you think these great subjects worthy of being closely studied.

I remain yours in Christian affection,

L. M.

ORIGINAL.

SATAN'S TEMPTATIONS TO THE CONSECRATED,
OR HOLY CHILD OF GOD, BEING OF THE SAME NATURE AS THOSE
PRESENTED TO CHRIST.

CHRIST has received the witness from heaven, that he was the beloved Son of God, and consequently all things were his. But he is called to endure fasting, the crucifixion of the animal nature, and suffers hunger. Satan, adapting himself to the circumstances of the case, suggests to him the propriety, as the Son of God, of relieving his wants by commanding that these "stones," lying near by, be made "bread."

Our Saviour replies, "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." To look at the will of God, in the light of the Providence of God, is a part of the instruction here given. It was God's will, as revealed in his providence, that Christ should fast. Whatever God, by his Providence, calls his children to do, or to suffer, that will is good, and any movement out of this will and order of God, gives place to Satan. "*If thou be the Son of God,*" do some great thing—prove your Sonship, relieve your wants.

To one he says, "You are a needy child of God—here is a great promise—'Call unto me and I will shew you great and mighty things.' You are heir to all the promises—ask or demand now of God, the fulfilment of this promise." Thus looking at this one word, apart from other general instructions in relation to prayer, the soul begins to pray imperatively for the fulfilment of the promise. No answer comes. By and by, after some severe struggles, and the soul getting out of its true position, it finds, by the enlightening of God's spirit, that there is another word to be added to this prayer, another feeling to be cherished, "not my will, but thine be done." The child of God must ask submissively, as to the time and manner of receiving the fulfilment of the promise. The soul may not yet be prepared to see great and mighty things.

In the *light of Scripture*, to lead the holy soul astray from the

humble path which God marks out for it to walk in, is Satan's great device. The child's conscientiousness, simplicity and true devotion of soul, open to him the way of onset. To meet this state of the soul, he comes, as an angel of light, to point out the way of serving God, but always in the wrong direction.

"Cast thyself down," etc.—"You, being the child of God, will be taken care of, do what you please; you may go contrary to the laws of life and self-preservation; you have his word, '*no evil shall befall you.*'" Alas! from this "pinnacle of the temple," from this high elevation, how many have fallen! How many has Satan dashed headlong from this point, saying, you are free, do what you please—you are "not under the law, but under grace," and the poor soul is hurled away from ordinances, from all Church restraints, and manifestly to others, if not to itself, has made shipwreck of the faith, is dashed on the rocks and broken to pieces. Beware, my soul, of misquoting or misusing Scripture; of taking one instruction apart from others, but search for the whole truth.

Christ replies to this second suggestion, "it is written again, or, it is also written, thou shalt not tempt the Lord thy God." *Tempting God!* Surely this is to tempt God, to break his covenant, to disinherit his children, to blot out their names from the book of life; when, by listening to the voice of the tempter, they break away from his laws, do despite to his ordinances, and to the rules of his house.

Again Satan presents to the eye "all the glories of the world." How often does he succeed, by delusive promises and fair pretensions, to gain the hearts and the service of the partially sanctified, by keeping them in search after the honors and riches of the world.

Now Satan is revealed, he comes out in his true character; he is no longer angel of light—he is Satan, the God of this world; he would put himself in the place of God, be worshipped as God.

Jesus says, "Get thee hence Satan, for it is written, 'thou shalt worship the Lord thy God, and Him only shalt thou serve.'"

So let us serve God only, being *dead to self*, dead to the world; and Satan shall, in due time, be vanquished; or, by the enlightening of God's spirit, we shall know his coming, and he will find no

response in our hearts. Christ will give his children "power to tread on serpents and scorpions, and over all the power of the enemy." Did not Christ *know* when the devil tempted him? And may not the soul, that is dead to self, be so enlightened of God, as to know when Satan approaches the mind? The spirit of self and the spirit of Satan work in harmony, and in proportion as we become dead to self, we shall find that Satan has no power over us, although he may assault us. P. L. U.

Christian Experience.

ORIGINAL.

PERSONAL EXPERIENCE.

Amenia, April 5, 1852.

TO REV H. V. DEGEN.

DEAR BROTHER:—In these days of agitation on the subject of professing holiness, I have been constrained by a feeling of duty, to write my humble experience of the simplicity of the way of faith, and the power of Christ to save from all sin. If you see fit to publish this in the Guide, I shall feel that I have not been deceived as to duty; if not, no harm will be done my feelings.

Yours in Christ,

B. M. A.

The first time my mind was much impressed with the necessity of being holy, was in 1841, while listening to President Mahan, in New York city. From that time, my feelings on the subject were more or less intense, according to the amount of religion I enjoyed. My mind was for seven years greatly agitated on the subject of preaching the gospel; and my resistance to the monitions of the Spirit, was deep and steady. Of course, there was not much growth in grace, under these circumstances; and I

gradually sunk into a state of stupid indifference, most of the time hardly daring to hope for anything more than a mere existence in the kingdom of grace, or glory. At the close however of the period referred to, my mind was made up to be for God ; and the result was, in a short time my lot was cast, as an itinerant minister, on the D——s circuit. It was not long before I felt the need of some more potent armor than I yet had, to qualify me for the great work of winning souls. The Spirit strove with me, but my mind was very cloudy, until one day as I was reading Mr. Wesley's "Plain Account," the scales fell from my eyes, and the matter was set home upon me in power. Previous seasons there had been, when my longings for holiness of some sort were deep and fervent ; and now these thoughts of former years came pouring into my mind. At once the rock on which my former purposes had been wrecked, was apparent. It was this : I had never been willing to go through the purifying process in the way of the Lord's appointing. With reflections, painful enough, on the past, and my deep present need of a thorough work in my soul, I fell on my knees, and resolved, by the assistance of grace divine, never to rest until I felt the blood applied. As the shades of evening came on, I went into my barn, and there casting myself before the Lord, entered upon the conflict. My confidence was strong that the ultimate result of the struggle would be success, and I felt the necessity of breaking up the bridges behind me, so as to make retreat as dangerous as it was disgraceful. At this point, Satan came in like a flood ; and I felt that none but God could save me. My prayer at that moment was, "Now, Lord, lead me by the shortest, easiest road, directly into the blessing I seek." The Spirit being installed as guide, suggested the necessity of making an entire consecration. I went over all I was, had, and expected to be, and endeavored to give all into the hand of God. My soul now was intensely fixed on gaining the witness ; but after waiting a long time in vain, this question (as if to try the genuineness of my consecration,) was proposed : — "Suppose you should rise, and on going into the house, find your wife and child dead ; could you say, The will of the Lord be done ?" I found it cost me a hard struggle to answer in the affirmative.

Again, "Suppose the Lord should see fit to take away your health, and friends, and leave you to die in the poor house; could you be resigned to that?" After another struggle, I could say, Yea, Lord. Now came another, — "Suppose the Lord should direct you to go away from this place, unblest, and unsatisfied; would you be resigned to that?" This, to my mind, was so evidently from the tempter, that I hesitated what to do. But to my joy, while waiting in suspense, this passage dropt into my soul like a falling sun. "This is the will of God, even your sanctification." My soul was encouraged, and I exclaimed, No! —

"Here I will unwearied lie,
Till I my Jesus gain."

I felt that nothing now remained but to let go of every tie, and trust in the "blood of the Lamb." I saw the stream just at my feet, but it seemed impossible to throw my wretched self into it. I felt I had approached the glorious temple of holiness, and like Bunyan's Mercy, had fainted at the threshold. It was now only to believe. The intellectual part of the work was almost done, and it only remained for me to give the blessed password, and the "Glorious Lord" would come and conduct me to the inner sanctuary. My heart was breaking with desire, but it seemed I could not believe, though I tried, with long intervals of suspense and agony, three times. And then came the almost successful temptation to give the contest up: — "You will die here; your efforts are of no avail." Then came hesitation and distress, and I was on the point of yielding, when something seemed to say, "Try it once more." Convinced that nothing was gained by waiting, I cried for help in the final struggle.

Gradually my soul, in fear and trembling, came and cast herself down where first she failed, and summoning every energy, as the fountains of her desire and expectation broke up, she lifted her voice, and cried, "Lord, I believe, help thou my unbelief." Instantly, the doors of that temple flew open; my Redeemer, "altogether lovely," came and took me in, and I lived in him, a free man. There was nothing very overwhelming in this; I only felt that the "blood of Jesus," like an unchained flood, poured

through my filthy heart, and made me clean. I arose from my knees, and left the place; that "Peniel" of my soul. The stars looked silently down, and seemed with me to breathe the praises of Emmanuel. For almost four years, that holiness whose first blessed touches I felt in the barn at V——k, has been the motto emblazoned on my shield and sword, "and shall be till I die."

B. M. A.

The Missionary Work.

ORIGINAL.

THE MISSIONARY ENTERPRIZE IN 1852.

VII.

"THE May Meetings" this year in London appear, from the reports just come to hand, to have been times of great interest. The assemblies were more than usually large, and the tone of holy feeling manifested was of the richest character. Notwithstanding the doubtful or threatening aspect of the political horizon in Europe, or the multifarious energies by which the "Man of Sin" endeavors to counteract the evangelical agencies of the Church of God, the "reports" of the great leading missionary societies contain some of the most exciting and delightful accounts of the "victories of the cross" which it has ever been their joyful duty to publish. The great heart of the Church is evidently becoming more sympathetic toward this glorious cause while the conviction grows more intense and influential that there is a blessed hope in reservation for our race — that this weary and afflicted world shall yet be redeemed, and the promise and oath of Jehovah be made good, "*As truly as I live all the earth shall be filled with the glory of the Lord.*" (Num. 14: 21.) This happy consummation is to be realized through the missionary action of the Church, while publishing that gospel which "is the power of God

unto salvation to every one that believeth," in unqualified reliance upon the continued intercession of Jesus in heaven, and the ever present energy of the Holy Spirit on earth.

The report of the English *Baptist Missionary Society* states the gratifying fact that death has not been allowed to make any inroad upon their missionary corps during the past year. This society's missions are in *Ceylon* and continental *India*, where 35 brethren are actively engaged in the work of God — having under their care 2,000 members—of whom 1,700 are converts from heathenism or from the false religion of Mohammed. These missionaries are assisted by 92 native preachers. India and Ceylon abound in gratifying proofs of the gradual, yet certain, enlightenment of the native population by the preaching of the gospel. Every where crowds listen eagerly to the "word of life," and as eagerly receive the books distributed by the missionaries. Education is much sought after by the youth; and even at the risk of conversion, Hindoo parents choose in preference missionary schools for the instruction of their children. Even in *Benares* itself, the holiest of Indian cities, Brahmins discuss with each other, in their private meetings, the evidences of Christianity — while converted natives openly challenge their former associates to a searching investigation of their creed. Several native missionary societies have been formed; other general influences are likewise operating most effectually to undermine the fabric of Hindooism. Caste is relaxing its hold upon the people. By some it is openly despised; others seek to lessen the stringency of its rules. How wonderful is this? In every previous era of India's history her conquerors have gradually yielded to the power of Hindoo social institutions; now, for the first time, they are giving way! Those venerable, popular, and powerful institutions are fast becoming enervated by the presence of the laws, the morals, and the Christianity of the Anglo-Saxon race. The intolerant precepts of Menu are being set aside; new modes of thought are rapidly spreading; and science is nobly doing her part in uprooting the dreams of Brahminical theology. In fact, it is daily becoming more manifest from the tone, the manner, and even the confessions of the natives themselves, that the confidence of the people in Hindooism

is gone. To this blessed result the labors (both by the pulpit and the press) of Pearce, Penney, Carey, and others of this society, have contributed most efficiently.

In *Africa*, (West) on the island of Fernanda Po, and on the Continent, among the Camaroons, and at Bimbia, they have a valuable work in progress. In the *West Indies* three missionaries are sustained by them — in Trinidad, Hayti, and the Bahamas — all Roman Catholic populations. With their national independence, the Haytiens gained a large measure of religious freedom, and the influence of the Papacy declined. Both here and in Trinidad more converts have been baptized the last year than for several years past. The Bahama Isles are perhaps some five hundred in number, though not more than fourteen are inhabited. Population nearly 30,000. Yet on these islands God has so blessed the labors of this society, that numerous churches have been gathered having a membership of 2,700, or nearly a tenth of the entire population; while the average attendance on public worship is estimated by the missionaries at 8,000. Several native preachers assist the missionaries in this interesting work.

The committee are taking measures to place those churches under pastors of their own color and race, and thus render a portion of the present missionary staff available for places more destitute, and at the same time economize the funds of the society.

Translations have been perfected by the missionaries, during the past year, in the Bengali, Sanscrit, Hindustani, and Persian Scriptures; and since the establishment of the Calcutta Mission Printing Press there have been issued, from that office alone, upwards of 3,300,000 copies of the Scriptures, of school books and tracts. The receipts for the year amount to £19,146, and the expenditure to £18,088.

The Church Missionary Society, a noble institution, sustained by the evangelical portion of the Church of England, held its annual meeting in Exeter Hall on the 4th ult. It was a lively, enthusiastic meeting, the great Hall being excessively crowded. The mission fields of this great society are situated in Western and Eastern Africa, the Mediterranean, Bombay, Northern and Southern India, Ceylon, China, New Zealand, British Guiana,

and North-west America. Last year they opened a mission in the Punjaub, (India ;) and this year they intend to dispatch several missionaries to new fields of labor.

The statistics of this society are very encouraging. The annual income is larger than any previous year of its history, amounting to £118,674, or \$574,372, and the expenditure is £104,219. The numerical statistics stand as follows :

Missionary Clergymen, (English and native,)	162
European Laymen, Catechists, Printers, &c.,	27
Native Catechists and Teachers, of all classes,	1,630
Number of communicants, (increase 1,148,)	15,302
Attendants on public worship in the society's missions, about	107,000
Number of scholars in the schools,	40,000

The London Missionary Society, chiefly sustained by the Congregationalists of Great Britain and Ireland, also held its anniversary in Exeter Hall, May 13th. This society has been greatly honored of God. They have 170 ordained missionaries, and over 700 native agents, and about 13,000 church members. The income of the past year amounts to £69,048, and the expenditure to £72,831.

The Wesleyan Missionary Society may justly be regarded as the greatest missionary agency in existence. The report presented to the meeting in London on May 3d, states the statistics to be as follows :

Number of ordained missionaries,	476
Other paid agents, as Catechists, Interpreters, &c.,	782
Unpaid agents, as Sabbath School Teachers, &c.,	8,477
Church members, (increase 3,843,)	108,078
Scholars in the schools,	79,841
Printing Presses,	8

The income amounts to £111,730, and the expenditure to £111,555. The united income of those four great societies this year amounts to £318,618, or \$1,542,111. They have again started on their course of usefulness. May God grant them a prosperous year.

W. BUTLER.

Poetry.

ORIGINAL.

THE STRUGGLE.

BY REV. T. STREET.

O God — whose eye upon me now is bending,
My heart, to Thee, pours forth its tide of woe ;
With conscious sin that stricken heart is bleeding,
And Thou alone canst check the fearful flow.
To Thee, O Lord, I come — though Thou shouldst slay me,
Within the pale of Heaven's redeeming love,
All burdened, at the hallowed cross I lay me,
Nor hence, till pardoned, can my soul remove.

So long, I've struggled 'neath this weight of sadness ;
So long, my heart this crushing grief has borne ;
So long, I've waited for one gleam of gladness,
One ray of light, to change this night to morn.
And shall I now turn back in doubt and perish ?
In unbelief dream all my prayers unheard ?
No, no ; I yield up all beside, and cherish
The hope of mercy promised in Thy word.

My weak faith strengthens now. A Saviour pleading,
Invites me — bids me on his love rely !
Rise, rise, my soul — His blood is interceding,
Stretch forth thy wings and to this haven fly.
Ah now I feel the record's blissful meaning,
Its hidden truth the Spirit hath revealed ;
Forth breaks the morning light, its wondrous beaming
Portrays in words of life my pardon sealed.

'Tis faith hath brought to me this raptured vision,
Hath rolled away this fearful night of gloom :
Hath led my trembling steps to this Elysian,
Where all is one unceasing cloudless noon.

“Have faith in God” — O how those life-words banished
 All selfish thought, to cling alone to Him!
 “Be not afraid” — the outward terror vanished;
 “Believe” — the effort stilled the strife within!

His love hath saved me! — O for words to tell it!
 My sin is gone — ye angels help me sing —
 To this, my theme, attune your harps and swell it,
 ’Till through the Heavens the anthem peal shall ring.
 My heart o’erflows with love; each new emotion
 A richer note commingles with my song;
 This thrill of bliss, this rapture of devotion,
 Foreshadows what to endless life belong.

Upon His truth I rest — ’tis all of Heaven,
 To teach my soul in perfect love to grow,
 My mind, my strength, to this one task be given,
 Its heights and depths, its lengths and breadths to know.
 Upon the world I gaze no more admiring,
 Its specious pleasures tempt no more to sin,
 My soul, still upward tending and untiring,
 E’er stretches on, to dwell alone in Him!

Phil., May, 1852.

SELECTED.

THY WILL BE DONE.

GIVER of all! for every good
 In the Redeemer came:
 For shelter, raiment, and for food,
 I thank thee in his name.

Father, and Son, and Holy Ghost!
 Thou glorious Three in One!
 Thou knowest best what I need most,
 And let thy will be done.

Ladies' Repository.

Editorial Miscellany.

A WORD TO OUR READERS.

As we are now about to enter upon a new volume, and this its first number will introduce us to many who have never heretofore read our monthly issues, we deem it prudent, in order to prevent subsequent disappointment, to give a brief view of the character of our work, and what is essential, in order to a continued interest in its perusal.

First, then, the Guide has a peculiar and distinctive mission. It is not, like most of the periodical literature of the day, a repository for every thing that will gratify the curiosity, amuse the fancy or tickle the imagination. Nor is it a denominational organ, devoted to the support and spread of any sect or party. Its mission is to *the Church*, the body of Christ, irrespective of names or parties — To infuse into its slumbering energies the life and vigor of a state of entire conformity to the Divine will. This it does by exhibiting that state, as illustrated in the experience of God's dear children, and by presenting, both in the communications of the living, and from the writings of the pious dead, whatever may enlighten the judgment as to its attainability, or quicken the soul in its pursuit. This being its character, we remark,

Secondly, That it can only be relished by a spiritual mind. To those who love the Bible, and are aspiring after that symmetry of Christian character which it unfolds and enjoins, the Guide will be a welcome visitor; and its pages will be read with a zest and interest which no other publication differing from it in these its peculiar features, can possibly awaken. When however, on the other hand, our interest on personal religion has subsided, and we cease to be "zealously affected" in securing our own spiritual advancement, we will find a corresponding abatement of interest in reading those books that relate to the higher forms of Christian experience. Hence it is that many who are induced by the influences operating upon them at the Camp Meeting, the Protracted Meeting, or other extraordinary means of Grace enjoyed by the church, to subscribe for and read our monthly, failing to hold on "whereunto they have attained," and thus losing their spiritual appetite, soon complain of its dry and insipid character, and discontinue their subscription at the expiration of the year. To avoid such results, and above all to insure the object of our publication, viz. the spiritual good of those who read it, we would affectionately append,

Thirdly, a word of counsel. In entering upon the perusal of our work strive,

1. To acquire and cultivate a love for TRUTH. Your subscribing for a "Guide to Holiness," pre-supposes a spirit of enquiry. Let it be *candid, persevering, thorough*. And if you would not have the "light that is in you" become "darkness," as it is communicated, obey its teachings "Walk in the light." However it may conflict with your preconceived notions, your former tastes, habits, prejudices,—let your singleness of aim, purpose and motive be evinced by the ardor with which you embrace truth and "cleave to that which is good." With this disposition, and humble reliance on that Spirit whose office it is to "lead into all

truth," we are satisfied you will become deeply interested, and we trust much profited by your acquaintance with the "Guide." It has long been, and still continues to be, the medium through which, those who delight in the deep things of God, have loved to communicate with and enlighten each other. If, then, an association with the spirits of the good, be a source of blessing and profit, we hazard nothing in saying you will be benefited by its pages. In order to all this,

2. Maintain a state of unreserved consecration. You remember the time, when, calmly, deliberately, and understandingly you gave yourself up to be the Lord's, wholly, unreservedly and *for ever*. What interest lingers about that solemn transaction! How the mind loves to dwell upon it! Do not, beloved, satisfy yourself with looking back on this past act of your life; but renew it, renew it *frequently*. Let your consecration have all the freshness of a recent act. Let your *daily* cry be

"Take my soul and body's powers;
Take my memory, mind and will;
All my goods and all my hours;
All I know and all I feel;
All I think or speak or do;
Take my heart, but make it new."

Let not this be heartless utterance, but evince your sincerity by *employing* those powers in the service of Him to whom you have consecrated them. Thus "walking after the spirit," you will be led to "mind the things of the Spirit," — aye, and love them too.

TO SUBSCRIBERS. — With our next number, we shall send out bills to all who are in arrears. This is our uniform practice every year. We do not intend to offend our subscribers by these *duns*; and would gladly dispense with them, if we could in any other way secure that promptness which is so essential to the prosperity of a periodical enterprise. These sums of individual indebtedness though in themselves so small as frequently to be forgotten and overlooked, in the aggregate constitute our sole dependence in meeting the heavy outlay which such an enterprise requires. Our friends will then please bear with us. In fact, on this point we have but little ground of complaint.

Sometime since, we met with the following in the Southern Methodist Pulpit, which so exactly described our own case (bating the personal allusions and references) that we laid it aside for future use.

COMFORT BY THE WAY. — We have been sending bills to our subscribers lately. This has given us an opportunity of seeing further into the character of some men than we could easily have done otherwise. We must do our subscribers the justice to say that they are almost universally polite, even where mistakes have occurred. Occasionally they grumble. Sometimes they are pretty tart. Some of them keep *their* money and *our* periodical both; some keep the money and send back the Pulpit; some pay up and stop; others pay up and continue; others pay all arrearages *and for the next volume in advance*; others do this and write us complimentary letters; others write the handsome letters, and for fear of being behind pay us more than is really due; and in one case this month the pay, more than the pay, and a valuable present of books, came from a sub-

scriber with whom we have no personal acquaintance. *O si sic omnes!* And a mail or two afterwards, a distinguished gentleman, who owes us nothing, fearing he might be in arrears, enclosed us a bill in a pleasant letter in which he says he fears it may not be enough, and adds, "But if you will let me know how much I owe for the Pulpit it shall be forthcoming. I hate to see a fellow work as hard as I know you must, and one who does his work as well as I know you do, [*here the Editor bows his head modestly while transcribing*] suffer for the want of oil to keep the wheels in motion." Thank you for the words. They are oil. How pleasant would an Editor's life be if he were kept thus lubricated by his subscribers!

As a sample of the *oil* with which we are occasionally furnished, we give the following which has just come to hand, and which we select from many others of like character, both for its brevity and freshness.

Brown University, June 11, 1852.

BRO. DEGEN: I send enclosed one dollar for the "Guide" the coming year. I always welcome it with thanksgiving as an angel of mercy, of light and of love. You may send it as heretofore.

Yours truly,

G. S. S

"*I always welcome it with thanksgiving as an angel of mercy of light and of love.*" Thank you my brother for these words of encouragement, and for the interest which your promptness evinces. We ask no higher reward than to know that "our labor is not in vain in the Lord."

LITERARY NOTICES.

JOHN'S BIBLICAL ARCHEOLOGY. Translated from the Latin, with additions and corrections, by THOMAS C. UPHAM, Professor of Moral and Intellectual Philosophy, &c. New York: Mark H. Newman & Co.

It is with pleasure that we call the attention of our friends to this old and valuable book. The importance of an acquaintance with Biblical Archæology, especially to the Theologian, is thus set forth by our author—"I. It enables him to throw himself back more fully into the age, the country and the situation of the Sacred writers and their contemporaries, and to understand and estimate the nature and the tendencies of the objects, which are there presented to him. II. It puts him in a better situation to detect allusions to ceremonies, customs, laws, peculiarities in the face of the country, &c., and to make himself sure of the precise import of the passages where such allusions occur. III. It proffers him new ability in answering the objections of the opposers of Revelation, the greater part of which originate in ignorance of antiquity. IV. It presents to his view distinctly and impressively the adaptation of the different dispensations, the object of which was to preserve and transmit religion to the character and situation of the age. V. It shows him, where to separate moral precept and religious truth from the drapery of the figurative language in which they are clothed; since language considered as the medium of thought, takes its character in a measure from that of

the times. VI. It enables him to enter into the nature and spirit of the arguments in favor of the authenticity of the sacred books."

In clearness and simplicity of arrangement we know of no later work by which it is excelled or superceded. No clergyman should be without it.

THE SUCCESSFUL MERCHANT. Sketches of the life of Mr. Samuel Budgett late of Kingswood Hill. By WM. ARTHUR, A. M. New York: Lane & Scott. Boston: J. P. Magee, 15 Washington Street.

The subject of these sketches was a remarkable man in his sphere; and in the delineation here given of his character Mr. Arthur has furnished a *model* for the young merchant. Like all other men Mr. Budgett had his failings, and his biographer is not induced by his partialities to conceal them: — but with these, he possessed many noble traits, both as a man of business and a Christian, which our author has presented in such light as to awaken the admiration, and provoke the imitation of his readers. It is exceedingly interesting, and we doubt not will prove an eminently useful publication.

UNCLE TOM'S CABIN; or Life among the Lowly. By Mrs. HARRIET BEECHER STOWE. Boston: John P. Jewett & Co.

We regret that a press of matter in previous issues, has prevented our giving an earlier notice of this book. Its praises have been lauded by the press in all parts of the country, and we confess that we have been borne down with the popular current in its favor. Its thrilling delineation of character and power of description have been sufficiently dwelt upon by others. There are other excellencies to the work, which from our position, we take greater pleasure in commending. Uncle Tom presents an illustrious example of *victorious faith*, while little "Eva," both in her life and death, furnishes a beautiful illustration of the *attractive and moulding power of love*. In perusing their touching history, let us seek to imitate their virtues, by becoming possessors of like precious faith.

THE SOUTHERN METHODIST PULPIT. Edited by Rev. CHARLES F. DEEMS, President of Greensborough Female College. Greensborough, N. C.

The May and June Nos. of this ably conducted work have come to hand. They contain two Sermons — one by Rev. T. B. Russell, of Ala., on "God's right in man;" and another by Rev. Thos. Coke, L.L. D. at the ordination of Bp. Asbury: the latter preached in Baltimore, Md., before the General Conference, Dec. 27, 1784. We hail the visits of this Monthly to our table with pleasure.

LETTERS TO A YOUNG CHRISTIAN, BY S. J. — This is the title of an interesting volume, the writer of which is understood to be Mrs. Sarah J. Davis, whose valuable articles in the Guide over the same signature have often instructed our readers. The work is especially designed, as its title imports, for the benefit of those, who are setting out in the Christian life. Some of the topics, which are discussed in it, are as follows: — Entire Consecration, the life of Faith, the Holy Spirit, Bible Christianity, Social Duties, Dress, Health, the Discipline of Life. The work is written in the simple and lucid style which distinguishes the writings of Mrs. Davis; and is characterized by sound judgment, as well as true and deep piety. We wish it success, as we cannot doubt that it is calculated to do much good.

RECEIPTS FOR THE GUIDE.

FROM MACH 3, 1852, TO JUNE 15, 1852.

	\$	PAYS TO		\$	PAYS TO		\$	PAYS TO
Atkins J	1	July '52	Carpenter Mrs E J	1	Jan '53	Gorsline G	1	Jan '52
Anderson Miss P	1	Jan '53	Cressey Mary	1	Jan '53	Grant S	1	Jan '53
Adams E O	1	Jan '53	Cook E G	1	Jan '52	Goodrich A	1	Jan '53
Asa M J	1	Jan '53	Cox Wm	1	Jan '53	Gordon Mrs C M	1	Jan '53
Ames N E	3	July '53	Christenbrug D A	1	Jan '53	Grimmer Miss M	1	Jan '53
Andrews Jacob	1	July '52	Cockville Miss S L	1	Jan '53	Glover Rev B	1	July '51
Avery Henry	3	Jan '55	Chapman Mrs M	67	Jan '53	Gould Rev D W	1	July '53
Austin Rev L	67	Jan '53	Cushman R	50	Jan '52	Gilbert S	1	Jan '53
Barnett C	2	July '52	Chapin N	1	Jan '51	Gibson W	1	Jan '52
Briggs Mercy	1	July '52	Curtis H N	1	Jan '53	Gibson F	1	Jan '53
Blanchard H M	1	Jan '53	Cook E G	1	Jan '53	Givhan Mrs E	1	Jan '53
Brown Wm	1	Jan '53	Conant Mrs E P	1	Jan '53	Gee Mrs M	1	July '52
Baskerville Rev J T	8	in full	Curtis G H	1	Jan '53	Green Mary	1	Jan '53
Bowen Margaret	1	Jan '53	Cleares M	1	Jan '52	Gould John	1	July '53
Bull Miss H	1	Jan '53	Comstock T	2	July '54	Harris W B	1	Jan '53
Brown Mrs M J	1	Jan '53	Cadwell Rev J	67	July '52	Heard Rev J T	250	July '52
Bostick J A	1	Jan '53	Compton W F	1	July '53	Henry Joel	1	Jan '53
Bostick J C	1	Jan '53	Caston Jane	1	July '53	Hayden C	1	Jan '53
Barker J M	1	Jan '53	Carter Rev T	1	Jan '53	Hoag H	1	Jan '53
Birkby S S	1	Jan '53	Cramer G W	1	Jan '53	Hunt Mrs W	1	Jan '52
Bardwell O	1	Jan '53	Cady Jane	1	Jan '53	Harris N M	1	July '52
Boggs Mrs M A	2	July '53	Decamp D	1	Jan '53	Howard L S	1	Jan '53
Brooks A W	67		Dodge J T	1	Jan '53	Hoyt Mrs F	2	Jan '53
Barlow Mrs L	1	Jan '53	Dunn Mrs J C	1	Jan '53	Hinman Miss A	1	Jan '53
Ball Electa M	1	Jan '53	Duncan Rev W A	1	Jan '53	Hood Rev G H	1	Jan '53
Ballou Mrs E C	1	Jan '53	Duncan Rev J A	1	Jan '53	Hough L W	1	Jan '53
Blackington J R	1	Jan '53	DeCamp Mrs D	1	July '52	Holmes Julia	1	
Bolls J F	1	July '52	Dexter D D	10	Jan '53	Hallock Mrs	1	Jan '53
Breadsell W	1	Jan '53	Davis E	7	Jan '53	Herrick J P	1	Jan '53
Brick D	1	July '52	Davis Sarah A	1	Jan '53	Houck John	1	Jan '53
Brewer H B	1	Jan '53	Durfee B M	1	Jan '53	Hay Miss F	1	Jan '53
Brabston T B	1	July '52	Durden J	1	July '52	Hedrick T	1	Jan '53
Blowers R L	1	Jan '52	Davis S	1	Jan '53	Higgins E A	1	Jan '53
Burkhead Rev L S	1	Jan '53	Dana Mrs S	1	July '52	How Hannah	1	Jan '53
Brick Mrs Sarah	1	Jan '53	Dyson Rev F	2	Jan '52	Hyde Amasa	2	Jan '53
Briggs J W	1	Jan '53	Dame I	1	July '52	Howland D F	1	Jan '53
Bent Mrs S	1	July '53	Dew Rev J T	1	July '53	Houghton H H	1	Jan '53
Burr U	1	Jan '53	Davis F	1		Hollingshead A J	1	Jan '53
Branch Susan D	1	July '53	Dehart Phoebe	1	July '53	Hyde Mrs F	1	Jan '53
Bowers Ann	1	Jan '53	Divers Eliza	1	July '53	Holden H	1	Jan '53
Boynton C	1	Jan '53	Diskin J G	5	July '52	Hakes Mrs E	1	Jan '53
Beegle Rev. H B	1	Jan '53	Davenport Abba	1	Jan '52	Hunt C P	1	Jan '53
Brown Lucy	1	July '53	Douglass Betsey	1	July '53	Hayes Mrs E	1	Jan '53
Breckenridge E W	134	July '52	Estes E C	50		Hargrave Rev R	1	Jan '53
Barnes R	1	Jan '53	Eldridge Mary	1	Jan '53	Harlow Jane	1	July '53
Boynton R	1	July '52	Evans P I	1	Jan '53	Hoyt Mary A	1	Jan '53
Brayton P C	1	July '53	Ellis Elisha	1	Jan '53	Hoffman J	1	July '53
Benson Mary C	1	Jan '53	Eskridge A M	1	July '53	Ingle Benj	1	Jan '53
Batchelder J W	1	July '53	Evans Dr J	1	July '52	Johnson Wm	1	Jan '53
Cook P B	1	Jan '53	Early Mrs E B	1	July '53	Johnston G R	1	Jan '53
Coolidge Miss M E	1	Jan '53	Estes E C	2	Jan '53	Jordan W W	1	Jan '53
Clark Eleanor	1	Jan '53	Edwards M M	1	Jan '53	Jackson G R	1	Jan '53
Cox A F	1	Jan '53	Fish Eliza	1	Jan '53	James Mrs M	1	Jan '53
Curtis Lois	1	Jan '53	Fretch Mrs W S	1	Jan '53	Judson H	1	Jan '53
Conant Sally	1	Jan '52	Fellows John	1	Jan '53	Jackson T	1	Jan '53
Codington W H	1	Jan '53	Fuller E G	27		Judson L A	1	Jan '53
Cary Mercy L	1	Jan '53	Forsyth Mrs A	1	Jan '53	Johnston Mrs M S	2	July '53
Crosley Sarah M	1	Jan '53	Fry John	1	Jan '53	Jones J W	1	Jan '53
Clark George W	1	Jan '53	Freeman L P	1	Jan '53	Johnson Rev C H A	67	Jan '53
Coggshall Rev S W	41	in full	Fernald Rev E B	1	Jan '53	Jones Rev E L	67	July '52
Callahan H	1	Jan '53	Foster Dr H	1	July '52	Jackson M M	1	July '53
Collins L C	1	Jan '53	Fowler Mary	1	Jan '53	Joy Maria	1	July '53
Cook A M	1	Jan '53	Foster R	1	Jan '53	Johnson Mary	1	Jan '53
Chandler R	1	Jan '53	Foster James	2	Jan '52	Korcher P P	1	Jan '53
Cheney L A	1	Jan '53	Farrington S	6		King Eliz	1	Jan '53
Cogswell L	1	Jan '53	Foss Sarah Q	1		Kendall E & G	2	Jan '53
Carl James	1	Jan '53	Finicle Mrs S	1	July '53	Knight S F	1	Jan '53
Cole Miss O	1	Jan '53	Fly Rev A T M	150		King Mrs J F	1	Jan '53
Courtney Mrs E F	1	Jan '53	Flaglor V	1		Knott A B	1	Jan '53
Cushing Rev S	1	Jan '53	Gilmer Mrs C M	1	Jan '50	Knott John	1	Jan '53

REMAINDER NEXT MONTH.